

CHURCH MEMBERSHIP,



AND

WHAT IT INVOLVES.

A LECTURE DELIVERED UNDER THE AUSPICES OF THE

AUXILIARY HOME MISSION BOARD, OF HANTS COUNTY,
N. S., APRIL 20th, 1880,

❖BY REV. J. W. MANNING, A. M.❖



Published by Members of the Board.



WINDSOR, N. S.
1880.

NS
265 2
1M

INS
265.2
M

1723

The duties which are generally admitted as among the most important growing out of the union of the believer with the local church, and to which he should give personal labor and contribution of his substance, according as God has given to him, which talents and property are these? The every proper way to provide for the system of public worship—the covenant meetings and the general benevolent work of the church—and in short, in some way seek to give strength and efficiency to the work of Bible instruction in the Sunday School, "entrusting them to observe all things whatsoever I have commanded you."

If this be the proper work of the Christian church, then a man might just as well abandon his talents and neglect to make provision for them, and wait to obtain them from the public and social worship of a church, as to neglect his talents and neglect to make provision for them.

CHURCH-MEMBERSHIP, AND WHAT IT INVOLVES.

A Christian Church, it is a body of men and women who have been baptized on a profession of their faith in Him, and by their voluntary consent, yet in subjection to the will of Christ, whose authority each member acknowledges, have united for the observance and maintenance of the Christian religion, their mutual spiritual benefit, and the extension of the gospel as a converting and saving power."

"A Christian Church," said the late Dr. Ripley, "is an association of believers in Christ, who have been baptized on a profession of their faith in Him, and by their voluntary consent, yet in subjection to the will of Christ, whose authority each member acknowledges, have united for the observance and maintenance of the Christian religion, their mutual spiritual benefit, and the extension of the gospel as a converting and saving power."

If this definition be correct, then to unite with the church implies a union with the body for certain purposes. What these purposes are can be easily determined. The union that takes place is a union of mutual love, watch care and coöperation for their own spiritual improvement, the conversion of others and the advancement of the cause of Christ. By uniting with the church, we enter into a covenant or agreement, either actually expressed or implied—promising that just so long as our membership continues, we will conform to all the rules of the church, and perform faithfully and to the best of our ability, all services that may be required to promote its prosperity. For, the very fact of our uniting with the church shows plainly enough that by associating ourselves with those who have the same faith and who desire to secure the same specific results with us, we may labor more effectively, and receive that help in carrying forward the great work of our lives, which we cannot hope to do standing singly and alone. To give this help, both by word and act, is one of the express objects for which churches are organized. In this, as in all other relations of life, we combine in order to obtain results beyond the reach of individual endeavor.

The duties which are generally admitted as among the most important growing out of the union of the believer with the local church, and to which he should give personal labor, and contribute of his substance, according as God has given to him health, talents and property are these: In every proper way to provide for and sustain public worship—the devotional meetings and the general benevolent work of the church—and to labor, or in some way seek to give strength and efficiency to the work of Bible instruction in the Sunday School, “Teaching them to observe all things whatsoever I have commanded you.”

If this be the proper work of the Christian church, then a man might just as well abandon his family and neglect to make provision for their support, as to absent himself from the public and social worship of his church, or decline to contribute means, or influence, or labor to the extent of his ability in the work of the Lord.

A Christian church is the religious home of the renewed soul. It is a family subject to its ruling head, and a man should be as much at home in the church as he is in the bosom of his family. He should be like the Psalmist, who said, “I was glad when they said unto me, ‘Let us go up unto the house of the Lord.’” His heart should be so moved toward the church, that he could say with the Jews in Babylon, “If I forget thee, O, Jerusalem, let my right hand forget its cunning,—If I remember thee not above my chief joy, let my tongue cleave to the roof of my mouth.” A Christian, who has a proper idea of what a Christian church is, and of what membership in such a church consists, will have and cherish some such feeling.

Besides, every church member should give unmistakable proof, by the time which he devotes, by the money he expends, by the thought and energy he gives, and by the purpose which animates him, that he earnestly seeks, and gladly acknowledges the pre-eminence of the church.

He who puts the church to which he belongs in a secondary place, practically puts Christ and His cause in a secondary place. No church member can consistently allow any social organization, or Temperance society, or Lodge, either of Masons, or Odd-Fellows, or Good Templars, not even the Sabbath School or the Y. M. C. A. to usurp the place that sacredly and avowedly belongs to the church, and be true to his covenant and obligations.

Often many of our churches are robbed of much of their spiritual power by the hurtful, wasteful and unauthorized scattering of the members in societies, which either ought not to have an *existence*, or if so, ought to be held in a subordinate place.

What would be thought of one who should assert that to be a member of a church, consists merely in having one's name inscribed on the list of members? And yet there are many who are giving only that outward and visible sign that they sustain any relation whatever to a church. They do not attend its public services,

they do nothing for its support, they count for nothing in its work for the Master. No matter what the church has done for them in welcoming them to its fellowship no matter what forbearance it has practised—no matter what solemn covenant they have entered into with it, they are now away from it, and keep themselves away and apparently mean to do so, and lift not one of its burdens with so much even as a little finger. It seems strange and unaccountable that such persons can be willing to remain in connection with a church. But that there are such members in many of our churches is too painfully evident. They are members in name, but are not any vital part of the membership. The church would be stronger without them; they may talk as they please about their general interest in the things of religion; they may talk about their poor weak hope, which they profess to have. Is it any wonder that it is poor and weak? Is not the wonder that they have any hope at all? They may call themselves branches of the Vine, but if so they are dead branches, and as such they positively cumber the church's roll, and spiritual life. They hinder and hamper the church in her work on earth. They are a dead weight for the church to carry.

Then, too, such members are persistent covenant breakers. Having entered into an agreement to walk with the church and to do certain particular things for her, they entirely ignore and repudiate their agreement.

The violation of a business engagement is no light offence. Is a Christian's engagement with a church of Christ of less sacredness, and may it continue to be violated with impunity? Is the covenant which a member enters into with his church at baptism, of so light a character that it may be shaken off for the most trifling reasons?

Besides such church members are apparently without conscience so far at least as concerns their treatment of the church.

It seems to be a matter of the utmost unconcern what effect their course may have upon the feelings of the other members, or upon the general welfare of the body.

Now the question is—and it should not be passed over as of little or no moment—is such a state of things to be tolerated?

It is one of the sad features of our time that while one may have a conscience at drawing off from a fellow citizen or a child, he may neglect his church for a whole year and have no conscience about it at all.

There is no doubt that a little healthy discipline in this direction might awaken these sleepers to their senses and be the means of preventing others from going off into a doze.

Is it such a terrible thing for the church to withdraw fellowship from them, seeing that they have practically withdrawn their fellowship from the church? And yet, how often has this been the result, that a delinquent, who has for years withdrawn from the church, bitterly complains, if at last the church withdraws from him,

and is almost sure to enlist the sympathy of friends and of others who may have a secret hankering after the same kind of life for which he was dealt with.

A church, in the matter of discipline, is bound to consider her own interests as well as that of any of her offending members. The tree has some rights as well as one of the branches. There is such a thing as sacrificing the well being and authority of the church on the altar of mistaken kindness to the individual. A church has a character, and is bound by every principle of honor which obtains among men to maintain it.

AN that has been said thus far applies with equal weight to a member of a church, who has removed to another community and declines to change his membership. A church member, living in another community, declining to unite with a church where he resides, should be expected to contribute to the support of the church where he retains his membership. If he declines to do so, he should be treated as a church would a resident member who failed in the same direction.

The excuses often given for not uniting with another church are usually weak, often indeed flimsy. Frequently they will be found to have their origin in a desire to get rid of responsibility. Nothing like this should be encouraged. The face of the church should be set as flint against all and every such attempt to evade the duties of church membership.

Then again, church membership implies a growing knowledge of the word of God, and an increasing desire for a more perfect Christian character. Every church should see to it that all the members are provided with suitable Biblical instruction.

There is no agency outside of the home, so adapted for this work as the Sunday School. Every church member, if he can, should be in the Sunday School, either as a teacher or learner. For a Sunday School is, or should be, the church at work, teaching the word of God to others, or receiving instruction herself. It is the only way we can retain our older scholars—the only way we can most effectively maintain our principles—the nearest and best field for Christian endeavour—the field that yields the best returns for the time spent and the labor performed—and it is the work that appeals most strongly to the heart—for it has to do with our firesides, and the places we call home.

Again, church membership leads to personal labor for the conversion of men. Only as churches keep this object in view, are they true to the mission of Christ on earth. Every church should seek to promote revivals of religion—special efforts should be put forth in this direction from time to time.

There is a spirit which obtains among some that such a course would be going beyond the bounds of our prerogatives—that these times and seasons are with God Himself—that it is for Him to bless with many or with few,—that He alone can give the increase—that when he wants to pour out His spirit upon a church or com-

munity, he will do it without help from any of his children.

This may be the way in which God works in the spiritual world, far be it from me to express any views that would seem to make the grace and sovereignty of Jehovah of none effect. But I hold that we are living in the dispensation of the Spirit—that God is ready to bless His people now—that He is always ready—that His churches are to use the means at their disposal, and that we have no reason to expect any increase, except as the Paul's plant and the Apollos's water.

At least once a year the church should be engaged in special efforts to "rescue the perishing and care for the dying." Possibly, however, the reason some of our churches do not enjoy more frequently "times of refreshing from the presence of the Lord" is, because the Lord of the harvest sees that the pastors and churches are not prepared to do their duty by those who might thus be gathered in, and therefore the blessing is withheld. There is a sowing time—there is also a reaping time. He who plows should expect to have the sickle in hand ere long. It is poor husbandry that never reaps.

It has been said that the churches should be always in a revival spirit, and if so, there would be no need of special efforts being put forth to save men. But does this follow? Has it not been the history of the churches from the day of Pentecost until now, that no matter how active and earnest a church may be in the Master's service, there will be special manifestations of saving grace?

The churches of the past have been built up of revivals. Our denominations has grown by the use of just such means as have been indicated, and it would be well if we were to walk in the old paths, at least, until we have found a more excellent way.

But church membership implies more than a desire to promote the weal of the local church. It includes a hearty co-operation in all the work of the denomination of which the church is but a fraction.

Dr. Hovey, in an admirable address to the graduating class of the Newton Theological Seminary, in speaking of the perils which environ a pastor's life, said: "Another source of peril is a too exclusive regard for the churches which you are called to serve. The greater part of your time and thought must be given to those churches, but they should not have it all. The field is the world, and you cannot make your people feel this unless you feel it yourself. You cannot teach them to pray for all mankind, and to give freely of their substance for the spread of truth, unless you do these things yourselves. Every pastor ought, therefore, to cherish a living interest in the work of his denomination, in her missions, her schools, her literature, her progress, and also in the work of other Christians with whom he is less intimately connected. But there is a sort of regard for one's own church which may prevent this—a desire to lighten the burdens of one's own people, by con-

tracting their efforts to a narrow field, which forbids him to look abroad and consider the claims of the world. Suffer not this feeling to remain in your hearts. If the voice of God has not called you to do pioneer work on heathen shores, go up at least with Moses into the top of Pisgah, and survey the promised land; let your eye rest upon the broad domain that will be given to Christ, and your heart be enlarged and filled with the prospect. Then lead your people to the summit of the mount of vision, and show them the fields already white for the harvest. In no other way can you serve either them or the world according to the Master's will."

These are weighty words from the lips of a weighty man, and ought to be known by every pastor in the land. But what is good for pastor is also good for the people. The more church members know about the work of the Denomination to which they belong, the more interest they take in that work.

In these Maritime Provinces there are two great enterprises which deserve the hearty support of every Baptist in the land. Education and Missions—Home and Foreign.

As a denomination, we need to lay emphasis upon the necessity of more knowledge—higher education if you will. Two reasons make this plain, *our principles and our church polity*. We acknowledge the right of private judgment, and not only so, we insist upon it. The open Bible is put into the hands of every man, and he is taught that he must read and think for himself, and that he is responsible to God for his convictions.

The Roman church looks upon this as a dangerous thing, and for conceited ignorance it is dangerous. That the Bible is a book easily misunderstood, must be evident from the thousands of volumes which have been written, explaining its meaning, and no two of them alike.

While it is true that "the wayfaring man, though a fool, need not err" in those truths which are essential to man's salvation, it is no less true that a high degree of learning is necessary to a correct interpretation of the written word.

Bigotry generally sways the unenlightened mind, and bigotry blights and warps and stunts. In such an atmosphere there is no growth, the air is full of miasma, breeding pestilence and death.

But a stronger reason for diffusing a higher education is found in our church polity. Increasing intelligence is of vital importance to Baptist churches. Our bishops are of the New Testament type, and we regard the local church as the highest authority in spiritual matters in the world.

Of all Christians, we are the most independent and the least organized. Christ never intended that His church should be united in an unholy alliance with the civil power, or that too much power should be concentrated anywhere. For this lack of organization, each individual member must make the most of himself.

The pastor and members of a Baptist church should have no superiors in piety and intelligence, for they have no one above them

to correct their misdeeds or to hush their quarrels. In those denominations where one hand controls everything, it is only important for that one hand to have a well trained mind. But we have neither pope, nor lordly bishop, nor synods, nor conferences; our people govern. Before that tribunal all the interests of the church must pass for judgment. The pastor is tested as well as the sexton; as one has said, "The voice of the people was never more effectively the voice of God than with us." Therefore what is uttered should be the language of thought and of sound doctrine.

Next to our piety, the intelligence of our people is the measure of our greatness and endurance. The lack of this has been the cause of too many internal dissensions. A good Baptist will never quarrel with his church. He knows better than to do so. A lack of knowledge too has been the source of the false views which have obtained so widely. A man with right ideas of Christian doctrine would never be found guilty of saying, "It is all one what a man believes, so long as he is sincere." Such talk, if acted upon, would uproot all faith, and would end in the destruction of Christianity itself.

A church in which the people are supreme can be bound together only by a hearty and enlightened fellowship in the Apostle's doctrine. Without this we may be units like grains of sand, but never a unity. When this unity is destroyed we are lost. The doctrines of the Gospel are to be seen as well as received.

Jelly-fish may do without back-bone, but a man, cannot, with ever so Christian a character, be built up without principles. God's commands are positive as well as negative, there are the "thou shalt's" over against the 'thou shalt not's.' It is one thing 'not to be,' it is quite another thing 'to be.' We must possess a "thus saith the Lord" for our faith; and to stand fast in the liberty wherewith Christ makes his people free, we must be rooted and grounded in the essential facts of the Gospel.

The Lloyds, I am told, will not insure a ship until their Examiner has seen every bolt, and timber and plank entering into its construction. They know that a ship well built is protection against peril.

In God's sight which is worth the most, a ship or a church? And yet, how careless we are as to what our people believe. How can our churches be strong unless the members know and are able to give an intelligent reason for the hope they profess to have? Men cannot stand in the evil day, and having done all, stand, unless they know what they are standing for.

On the 18th of June, 1815, there were two men on the field of Waterloo, upon whom the eyes of all Europe were fastened. One was Napoleon, on his milk-white charger, the other was Wellington in his grey wrap, under the apple tree. Wellington simply stood in his great might—the might of right. As fast as the lines were broken he ordered the gaps to be filled. His men became like him in their steady endurance. They stood when the generals of

divisions were inquiring, "How long shall we endure this terrible onslaught?" The chief replied, with compressed lip, "Until the necessity ends." Hour after hour he stood, and saw his men mowed down by thousands. At length, from the white lips of Napoleon there burst forth the cry, "The guard, the guard—they mingle, they mingle." And the day was lost, because Wellington stood, and having done all, he stood.

Every Christian occupies such a post of responsibility. Wellington stood for the honor of England and the welfare of Europe—you stand for the truth as it is in Jesus. But how can Christian men stand like that if they have no sense of such responsibility—if they do not know that great issues are at stake—and they have been set for the defence of the Gospel.

The idea of personal responsibility to God should be fastened upon the consciences of all our members. Our Baptist ancestors had this spirit in large measure. They contended against fearful odds—they could not overcome, but rather than yield one truth, they fell where they stood. Their blood became the seed of the church. They died, but the truth which is immortal, endured.

Is it left for us, when the odds are on our side, to unbuckle the armor and lay aside the sword of battle, that has so often flashed in the ruddy light of truth?

The weapons of our warfare are not made from the traditions of the fathers, nor the sophistries of schoolmen, they come direct from the magazines and arsenals of heaven.

Entangling alliances and sentimental unions will be like the spider to the fly; If we enter into them we sell our heritage more cheaply than Esau parted with his birthright. If we would overcome the scepticism of the day, if we would grow in grace, if we would perpetuate Gospel principles, we must use the means, every disciple to be thoroughly furnished and equipped for the Master's service. Are our views worth preserving? In other words, are Baptist churches a necessity? If the principles we hold were worth establishing, they are worth maintaining, unless it can be shown that they have fulfilled their mission. It cost something to plant them, and to give them the hold they now have in men's hearts and consciences; but depend upon it, they can only be nurtured and fed by the same spirit of fidelity animating us as fired the souls of those who have passed away.

Ignorance, sentiment, fervor, emotion, zeal, will not place us in the van as the saviours of the world. But piety, with a solid substratum of knowledge, fired with a holy and sublime purpose, will enable Baptist churches to take the front rank in every effort put forth for the weal of our common humanity.

The Baptists of these Maritime Provinces can never begin to tell the debt of gratitude which they owe to our Institutions of learning in Wolfville. They are leavening and moulding the character of our people as nothing else can do. It is to be feared that we do not take in the significance of this influence. Our

Educational Institutions may be our glory or our shame. Too many of us regard them as mints where Baptist ministers are coined. Our Heavenly Father knew what we needed, and so sent revivals of religion, which resulted in the conversion of many of the students, who were thus led to make the ministry of the Word their great life work. For this every Christian heart should praise God.

But I submit to your judgment, if it is not a mistake to expend all our prayers and efforts on the ministry as such, or on the College as a field where ministers only are to be grown. May not the wisdom of the course be questioned, which appeals to the churches to support the college as if it existed solely to supply them with pastors? Could we not take a broader and more comprehensive view? Will not an intelligent Baptist thank God that a young man has graduated, who intends to follow the plow for a calling in life, or expects to become a mechanic, or merchant, or physician or lawyer—especially if they are Christian men. For is it not a self-evident fact that the more we have of such men in the land, the better it is for our country and for us as a denomination?

It is not money that rules the world, nor crowned heads, nor cotton, nor bread,—it is educated mind. The Emperor William does not rule Germany—but Bismarck does. It was not Victoria who ruled Great Britain and was Empress of India—it was Beaconsfield, and now it is Gladstone, the foremost commoner of England. But why continue?

I have said that our principles and our polity make it of vital importance that all our church members become as intelligent and well informed as possible. It is only by so doing that Baptist churches can fulfil the mission which was assigned them by their great Founder and Head.

But again, and finally, church members should be deeply imbued with the missionary spirit. Church life consists too exclusively in maintaining certain regular meetings, observing the Sabbath with propriety, being connected with the Sabbath School, and accepting certain other incidentals of church service and worship. And so fifty or one hundred members of the church wait for the world to gather to them. The Gospel, however, makes them a "going" society. All Christians should be Apostolic disciples, who "went everywhere, preaching the Word." They entered houses, conferred with neighbors, invaded the highways and hedges, so that worship was not the end but the beginning of their duty. They heard the Word and compelled others to hear by carrying it to their very ears. Our modern idea of "draw" was hardly known at the time when "*go*" was *all the go*.

There is one book of the Bible known as the Acts of the Apostles. It might not be amiss if we had a column in our Associational minutes headed The Acts of the Churches. What think you, would it be well filled? One has said, "A church without some missionary labor all through its town, is only half a Christian church." The Lord Jesus Christ came to earth to gather to Himself a multitude

whom no man can number, saved by His blood. We profess to have washed our robes and to have made them white in His blood, a *common humanity* therefore should lead us to make known to our fellowmen "the way of life." Having been led to receive the truth by others, the kindness thus shown us, we should show to those within our reach.

Putting it upon this lower level, the members of our churches should be zealous in their efforts to extend the Redeemer's Kingdom.

During the eighty years war, which resulted in the triumphant establishment of the United Netherlands, the city of Antwerp was besieged by the Spaniards, under the celebrated Prince of Parma. To gain possession of that city no effort was spared. His military genius was turned to good account, and success seemed about to crown his endeavors. At a vast outlay a bridge had been constructed across the Scheldt, which would have placed the city at the mercy of Parma. To destroy it was the aim of the Protestant forces within the beleaguered city, and so two fire ships, loaded with all manner of combustible material, were sent down under cover of the night; as soon as these vessels exploded, and the bridge blown to pieces, a rocket was to be sent up, and the Dutch fleet, lying at the river's mouth, was to force its way through and bring relief to the straitened city. If that signal had been made, the city would have been saved, the Spaniards would have been driven out of the low countries, much bloodshed would have been prevented, and perhaps all Belgium would have remained to this day a part of Protestant Holland. Long and patiently did the weary Patriots wait, watching for the rising of the rocket, but, as Motley tells us, "that rocket never rose." And now, after the lapse of these centuries, one can scarcely read the account without feeling indignant at the conduct of the stupid Dutch Admiral, who failed so signally in his duty at the critical moment.

But if this be so, what term should be applied to a man who, having entrusted to him the message of everlasting life, which delivers from the thralldom of sin, should refuse to send up the rocket, and let his fellowmen know of a Christ who is "mighty to save."

A common humanity should impel each of us to be the bearer of glad tidings to those who are sitting in darkness, and in the shadow of death.

Fidelity to Him whom we call Lord, is another impelling power. It is really the one motive that should animate all His followers. As the late sainted Richard Knill said, "I am more and more convinced that if Paul had ever preached from 'Go ye into all the world, and preach the Gospel to every creature,' he would have laid great stress upon the word "go." Or, your peril do not substitute another word for "go." *Preach* is a good word. *Direct* is a good word. *Collect* is a good word. *Give* is a good word. They are all important in their places, and cannot be dispensed with. The Lord bless and prosper those who are so engaged! But

still, lay the stress on the word *go*, for how can they hear without a preacher? And how can they preach except they be sent?

Six hundred millions of the human race are perishing, and there are perhaps thirty among all the Christians in Britain who are at this moment preparing to "go." Alas! my hand shakes and my heart trembles. Is this thy kindness to thy Friend? The magnitude of the work is startling. But when it is borne in mind that Jesus bore all this countless multitude on His heart, and poured out his life's blood for their redemption, how is it possible for us to be called loyal followers if we only offer a few prayers, and give a dollar or so to extend the sway of our Redeemer King? Besides the wonderful success which has attended the efforts put forth by the church of Christ, should inspire all our hearts to engage with more self denying zeal in the Master's service than ever.

When I think of the small beginning, truly it was the grain of mustard seed. When I read of Judson's toils in Burmah, and contrast what is with what was,—when I read of the Pentecostal showers which have descended upon the Teioogooos, and know that there are thousands to-day, where fifteen years ago there were but tens,—when I lift up my eyes and see Etheopia stretching out her hands unto God,—when I read what marvels God has wrought in Sweden since Wiberg became a Baptist, and began his labors for the salvation of his fellow countrymen, and when I mark how God's manifest blessing has rested upon the work of Oncken and his associates in Germany—if one needed inspiration other than the marching orders of the great Captain of our salvation, he would get it in these inspiring records. Nothing inspires like success. An army always in the trenches is a defeated army. A church always on the defensive is not a growing church. The fact is, too many of our church members either belong, or think they do, to the church of the Heavenly Rest.

My brethren, when I think of it, that every member of our churches has been buried with Christ in baptism—that he has not been led or borne to the waters of baptism by pious parents, to be dedicated to God as they have called it—in this ordinance—nor that some mystic rite being performed upon him, he might be, unknown to himself, regenerated in the very administration of that sacrament; but he has been touched by the Spirit of God, and filled with the love of Christ—has first of all yielded himself up to the Lord that bought him, and then his love moving him onward, he has stood forth in the presence of other disciples, and before that Christ who bore his sins on the cross, has gone down into the water to be buried with Him into death, that like as He was raised up from the dead by the glory of the Father, so he also might walk in newness of life.

Brethren, no other Christians have committed themselves so formally as we have done! None! none stand side by side with us before the world, as men who declare that they have put on Christ. And therefore, because in our baptism we have deliberately, openly, man-

fully declared that we are not our own, but Christ's—that Christ lives in us—that Christ is the element in which we move and have our being, therefore it is demanded that we Baptists rise to a level which other churches do not pretend to have reached, and that from such a high vantage ground we advance to the subjugation of our country to the crown rights of our kingdom,"that in every village and hamlet in these Provinces, nay, in this whole Dominion, there be planted, and fostered, and nurtured a Baptist church able to care for itself; then to assist in planting and nurturing others until the whole land, from the Atlantic to the Pacific, shall be dotted with churches where shall be preached, in all its fulness, "One Lord, one faith, one baptism."

But brethren, will you rest here, when you know that the Lord Jesus Christ, seated upon the throne of glory, and looking out upon His broad domain, says, "The field is the world?" Oh! it is a glorious work, to win the world to Christ, to be the humble instrument in hastening the time when the kingdoms of this world shall become the kingdom of our Lord and of His Christ!

NOTE.—The Baptist Convention of the Maritime Provinces has adopted a scheme for raising money for the various benevolent objects of the body :—Foreign and Home Missions, Education, Infirm Ministers, etc. By this scheme, the Churches endeavour to raise a sum, equal to at least One Dollar per member. The Publishers of this Lecture hope that Christians who read it, will be moved to give, according as God has prospered them, toward accomplishing this result, as well as a fuller discharge of other obligations involved in Church Membership.

